2nd proof:

NOTE: 4 comedians to distinguish between ME + ONE ...

M1727
BARN Lunch/Coffee
November 29, 1969 Saturday
Transcribed: Ibbie Kenna
Rough Type: H. Ramsey

Omit underlining.

1

2 spaces

MR. NYLAND: After what I said last night about a family, have you been thinking what it is to be a family? What it is that is really required of the different people because what I only did last night was to indicate the certain relationships between a family ~~Sunday~~ as you might know or about which I talk and also that what we as a family ought to be able to do. And of course that what connects us is Work. And having that in mind ~~at the Barn~~ is a bond, that then because of that our behavior regarding each other could be, at times, quite different.

It is, I think, we don't consider enough what we are. We do not leave enough room for someone else to be what they wish to be. We sometimes force ourselves on others. Sometimes, one wants to give and the other is not ready to receive. And you must leave things alone because you have to know in a family that it is not a question of being ~~asphyxiated~~ appreciated by your brothers and sisters. A family builds up your own Conscience and your own behavior. And that if someone happens to be a little bit moody, it is taken up by the rest of the family, because the totality of a family is like a level where different things are connected together, and that if one is a little bit off, it doesn't matter so much.

What I said yesterday about that German family with the ~~industrial~~ ? ? ? ~~engine~~

The idea was, of course, as you know, that that person who after some time became a member that he had to live out his particular life, first - or rather he had to come to the conclusion that family was of the value to him also. I call them recalcitrants. That is the same kind of what is like Gurdjieff calls 'Idiot recalcitrants.' That is, one opposes - one is not at home in that what is being suggested or even created. And one rebels. And it takes some time before that rebellion is over. And in a family one must leave room for such a person. Because one ha-

of course, that ultimately they will see the real light as a family. And that I also then the family itself and the members can help by leaving someone alone - that then they will have a chance to grow a little easier, because the more there is opposition from the different members the more difficult it becomes for a person to live his own life because he has to use then energy to counteract criticism and with that criticism then facing him, it is made much more difficult for him really to concentrate on what he ought to do because he has to defend himself and the defense is not necessary at all.

When one wants to give, you must give from your heart. The giving is giving. It is in a certain form which sometimes may not be accepted by someone else. But even if it is accepted, don't expect a return because it is not necessary to have anything returned. That what you give reflects on you as a state within yourself, and because of this wish to give and then giving, it is complete, And it can produce in you a realization that you have done the right thing.

If I pray to God, it does not mean that God immediately will have to hear me and answer. But it gives me a satisfaction to be able to make a contact, and then of course I hope that it will be heard. But it is not necessary for me to have the assurance that it is heard. I have the assurance within myself that I have done all I can. And that is when one says that when all of us, is there, then God will hear, — One does not say that he will answer.

This belongs to a family. In a family we consider the different states people are in. We make allowances for that. The burden is on the person who wishes to have a certain state maintained in the midst of the family. That is the other side of it. That is the particular problem that a member of a group faces.

If one wants to insist in being obnoxious, one takes the responsibility of the influence on other people and although it may create for the other people a certain

way of how can they meet that kind of a presence of someone else, it is still the responsibility of the person who causes it - to find out what is the effect of their particular state.

It's very difficult sometimes to find it because one feels one has a right to be as one ought to be and let the Devil take the hindmost. That is, never mind what the effect is on others. That is their affair, and it is not true, It is not entirely their affair because they have a right to shun you and to leave you alone and then you are ex --how will I call it-- extracized -- what is the word? (ostracized) from the family as a whole and it is your fault.

There is only a certain length you can go with that kind of a state. One has to know where to stop. If it is enough, it is enough. If it isn't, one must go away.

We will have many problems when you consider the family as a whole. Problems that have to do with your own state and only then in your own state you will include other people ... that there will be a bond of fellowship among people of a group.

When we talk about birthdays like we do so often, and when we talk about people who need a little help which we also do very often, the family as a whole have responsibility for that.

Margo needs you. Scott needs you. Both in a different way because both are, of course, in a different state. Margo's birthday, but Scott's related to her. That was why I would like them to sit here so that we can remember what is your task regarding other people? What is it that you wish to do, for them? What can they accept? What can you do for them in such a way that they can accept it? That is your problem. Becaus if you consider people, it is not just your own getting into the mood in which you wish to b

When a cat is sick, the cat disappears and goes off somewhere in the woods and comes back when it is healthy, or it dies. It is when it is a good cat. When it is domesticated, it meows and wishes help and cries or goes around

and tells you that it needs some help. That is not the way of a man.

A man when he wants to stand up, he keeps that what he has within himself. He does not wish to create a disturbance and he feels that it is necessary for him to settle the question. When Scott faces life, he wants to know what to do with his Life. In that way, you help him. But for him, he must know that it is up to him to live his Life and to see that he can behave as a man. When you wish to help him, you consider him a man, and you tell him, 'Behave like one.' Then he can be respected by you because he will make an attempt.

The difficulty for Margo - with a son like Scott and Brian and no husband. What is there to supply it - as help, strength, for her, on her birthday - now on the East Coast. Different from last year, again facing a certain year. What will happen in this year for her? And again, as part of a family, what is there that you consider the possibilities of a family to be?

And again and again the same thing must come up all the time: what can I do to b worthy of a Group - to help the Group to maintain itself and to help each other to see - t get out of my way, sometimes, but always in such a way that I can realize that it can be acceptable to them.

Such problems will always be with us because as soon as we talk about it, and then for a moment you say 'yes' and as soon as you are out of the door, you don't say 'no', but you have forgotten, you don't say 'yes', anymore. One forgets all the time. One wants to live one's own life as if that is the one only important thing and in a group it isn't;. If you want to be a hermit, go and become a hermit. Live somewhere else if you like, but when you are in midst of people who are dependent on you, there is something that has to go down a little bit deeper than the surface and not just a little word here and there. That what is cooperation in a group, as a family, comes from one's Essence, and that what is love within one's heart for one's fellow man in a group must be expressed as coming from that what is the reality of yourself - not superficial,

One sees through that. It is quite transparent. But when the transparency has been gone through, what is left? There should be light in one's heart. There should be warmth in the mind. There should be light in the mind; there should be warmth in one's heart. When that can function together, then light and warmth are combined. No one needs cold light. No one needs cold intellectualism. No one needs a certain distance when it could be possible to have the distance reduced to a certain form of nearness of affection.

Try to understand life together in working, physically, for something that is of value if you ever want to continue with this kind of Work, you have to start building now and not later and not wait. Now is the time to take care of the different things when you still have a chance and perhaps at times they can help to remind you. It doesn't mean that you will take it. You still have to consider it for yourself. You take what you think is right. What you cannot take, don't take. Don't force yourself to take. You take what you can from that what is within you and with that you Work. And that I hope you will be able to continue with from now until forever and ever more.

I hope you have a good afternoon. We'll play a little bit if you want to come upstairs.

COFFEE

MR. NYLAND: Let's talk a little bit about Work. Whatever questions you might have.

Ibbie Kenna: I have a question in relation to Eddie's question on Tuesday night and also to something that you said a couple of weeks ago. I started thinking about the kind of effort that I was making and what I've been doing was more or less demanding - trying to demand that 'I' be there. And you said something about personality not having control or power over 'I' - I don't know exactly what it was - and without looking for results and demanding an experience and it's not the right kind of attitude bu I'm at a loss as to what to do. I've been trying to think about imagining 'I'. I feel that

I think too much about it and all I can get is pretending and it doesn't seem right.

MR. NYLAND: When I feel it is necessary for me to Work, I'm in a certain state in whic I know that something is not there which I would like very much to be there. I consider that what I am as a personality with the thoughts and the feelings the way they are. I have enough of an idea of what I am as a personality walking and doing things and being able to think and to be able to consider, and, at times, through my mind, I question myself.

And I come to a conclusion, that that what I have at the present times is not sufficient. When I say it is not sufficient, I have to determine for what reason it is not sufficient. I simply say that that what I am on Earth is not the answer to all the problems I have. And there are certain problems that are not primarily concerned with my living on Earth but there is in me, I feel, something that also ought to be satisfied and that at times I really feel it is a necessity tha t that is satisfied in order to give me a better state of the totality of my Life on Earth.

Out of that there is a desire that is created to find out what is really preventing me from satisfying that kind of a desire because I do know - when I am honest - that when I think or when I meditate or when I ponder or when I am quiet and let the whole day or my years go by and I see it and I see myself, again, in retrospect, having behaved in a certain way and I ascribe to myself certain characteristics which I know are not really becoming to me as a man ought to be, and for that reason I have a strong desire to find a certain way of making myself, that is, hoping that I will want to become something. All of this, of course, remains a process in my mind and I have my feeling to support it, because in that direction I'm very clear about myself. I know that there has to be a desire on the part of me which is supported by my mind and there has to be a concept in my mind which must be supported by my feelings. Whatever it is that I want to define for myself that I could grow out to become a real man of course, is in the direction of an understanding of that what is the Reality of my Self.

Otherwise I wouldn't use the word a 'real' man, and that that must be connected with something that is inside of me and that really could come out or develop more since I know I'm deficient in that development.

All of this creates in ~~me~~ me a wish to do something about my Life. Now I hear about Gurdjieff. I hear about Work. I hear about the possibility of an Objective world or a viewpoint which appeals to me because if I could be objective to my self then I know that many problems would be solved because they would lose their value in ordinary life but the value in ordinary life does not amount to very much when I'm detached from my life and I look at my self objectively. So I start to believe in the possibility of following a certain way or a road, a prescription that has been given which says that I ought to be able to accumulate facts about myself about which there is no dispute. And that the indication of not having any dispute between my mind and my feelings would mean that simultaneously for both my mind and my feeling something of my self ought to become engaged in the possibility of developing something that then could become helpful and could actually be a guide for me on the path that I want to follow. I say I want to go to a state of Objectivity with my personality, so that when I then, from that standpoint, look at myself, I'm not only detached, but the fact that I am detached, I will see the Truth about my self as I really am.

So there is a prescription given, and I say, 'All right, I understand that prescription because it means that if I want to go to an objective world, I have to bring somethir with my self, that is as close to that possibility of Objectivity as I can make it. I know that in my mind and in my feelings there are certain purer thoughts and purer feelings than I usually have. I also know that if this Objectivity could exist, I myself, as a perso have to be in a certain state of receptivity because it is then, as if that what I would like to become, I would like to bring towards me, in order to give myself a taste of how it would be, if actually I could become an Objective Man.

So for that I start with an Idea that if God, or some higher form of being could b

present to me, then I would think, and I definitely would feel the presence and that under the influence of that kind of a state in which I am, being influenced by something of a higher nature, I have a belief that if I am well enough and long enough exposed to that, that a change would take place in me. My desire, of course, is that I want that change, because I know that that what I am is not right and it is quite legitimate to wish for that kind of a change. This is always the beginning of Work: that I have a motivation of seeing what I am as well as I can and not fooling myself, that I then must set out on a road, searching for that what could be more helpful than what is offer to me on this Earth. And I want to create something as if it is that I ask God to come to me, but I know that he cannot; that is - who am I to ask Him to come? At most I say, I will take that what I am in its purest form and I hope that then in that kind of a ~~th~~ thought or that kind of feeling, or a mental activity of a certain kind and an emotional state of ~~de~~devotion that then something can be imagined by me to exist which would then have the attributes of what I consider God to be - or I can say that that what is the highest for me that I can conceive of. I would like it to come down to Earth, to be present to me. This is the consideration of a Wish to create something of that kind, and I'm not quite clear about what it is that I want to create. All I know is that I would like that what is then, if it could be present to me, would be of a higher kind, a higher kind of nature, in any event, higher than what I am now familiar with. And then I must have the hope that if that could be there and start living, that is - functioning - that ther as a result of that being present and having an influence on me, that that what is ~~one~~ me (would/will) change over into a condition which I now wish, but vaguely only can describe.

So, I start out. I say I wish to create. How do I create? I have in my mind a certain image. I think about that. I try to define in my mind what is it that I consider this entity, which of course I can call 'I'. But it doesn't matter what I really call it. It is an entity that I imagine to exist as a result of ~~a~~ the Wish and as a result of my image in my mind. I say that what then could be as an objective something existing would be a

able to look at me.

I consider this quite clearly. What do I mean when I say it can look at ~~one~~ me? Because I say if that can look at ~~one~~ me, why can't I look at myself? I say, then when I look at me, I apparently don't see the whole truth. I can also say, when I don't see the whole truth, something of the truth is covered. Or, that what I look with is blind in a certain way. I can come up to a certain point and then I say my mind interferes with the continuation of that kind of a thought, and it becomes blurred ~~or~~ on colored, and then, not only that I am blind, I simply say that my mind is partly asleep.

So what I mean by the creation of something that for ~~one~~ me is able actually to uncover and to come to ~~a~~ conclusions regarding that what I am in Reality is Awake, compared to my Self being asleep or at least partly asleep, and that the purpose of wishing to create something that could start to function as an Objective Entity has to have an attribute of being Awake in comparing to myself who is asleep. It's obvious that when I'm asleep I cannot define what it is to be awake. When I have pure thoughts and feelings that is for me in this kind of a sleeping state - sleeping as far as the possibility of heaven is concerned, Awake as far as that what is around me of the Earth - that in this kind of a sleep I imagine what it would be to be Awake. And it stays as a dream until I Wake up out of that dream for one Moment, and then something in me discovers that I have been asleep and that in order for something else to be Awake, I have to do something about it. Otherwise, I will continue to sleep and I may have dreams, but they will not end up in a desire to do something.

This is the form it takes when I discover within myself ~~the~~ a Wish to create an 'I'. I say this 'I' has to be Awake towards me. It has to give me, my personality, information, like when I pray, that I hope that God can tell me the truth about myself. When I feel it, that that what could be present to me and I ascribe to it a higher order

of Being that then because of that, I will receive knowledge which perhaps emotionally is translated into intuition, not knowing the process of how this presence will function intellectually, that nevertheless I know that if it is present to me, that that what is me, now asleep, will actually be in contact, in some way or other, with a higher level of Being, and that what I am now, asleep, will know it. This kind of process, the wish to have something that is like Light, which then in that state of being Awake happen to see me as I am asleep, is the fulfillment of a dream and the dream continues, in continuing after I make the attempt to Wake Up out of the dream - to do something in the direction of the creation of that what could be, as a result of my dream, that what could become an Entity of Light for me.

I say when it is actually able, this Entity - and I continue to think about it and I ponder about what is it really that I want and what is that I need - I say it has to be able to see me. It has to be open enough to allow me in its orbit. It has to be close enough to me to take interest in me and moreover, if it has to function, it has to have Life. Then I know what I have to create because although I cannot describe the Entity into what form it will have to be then only to say that it is going to be of a different kind of nature and when I say it has to be a quality it has to have a quality of Life, I would say it has to be more spiritual or ethereal - and that's all I can say, for , for that what I believe is of a higher value in being as compared to myself.

I cannot describe 'I', but what I can do is to give it Life because I'm perfectly able, even if I do not know how to create a form, to imagine a certain part of myself, as represented by my sincerity and my Honesty to want to find out - representing them as a form of Energy, which is Life of my Self - to endow that what I wish to create - as a form, not knowing exactly what form it will take, it has to be alive.

This Wish for the Aliveness comes from that what I am my self, when I know that I'm a living creature on Earth and that my desire for Aspiration towards that what I

would like to become is then dependent on something that helps me at the time when I need it and will continue then, whenever there is a prayerful attitude on my part that that what remains in existence as continuous is constantly endowed with my life. And I give my Life in my Wish.

The direction it will take is simply based on what I in my mind hope for and expect. In trying to conceive of an Entity which I call 'I', I start to describe what this 'I' ought to be. I say it ought to have a little form, I don't know what, but it must have an existence. It has to have life. I say I understand that; I can give it. It has to have the power of being able to look at me and then deposit in itself the facts which exist as I am, realizing in a certain mental way to give a concept to 'I' so that that what is then a fact for 'I' represents that what I am in Reality. That is what my personality is.

I start with that process -- I simply imagine it, that this 'I' in the image of that what is the highest for me to conceive of, I say, as a higher form of Being - already exists and is operating. But I know with my ordinary mind that it doesn't really exist as yet, and it requires on the part of myself a devotional attitude that regardless of that what I know does not as yet exist that I will accept whatever might come to me as a result of such observations on the part of 'I'. It is at that point where I leave my ordinary mind and my ordinary feeling I let that what I conceive of and whatever I say ought to be its attributes I let it go for the time being because I cannot conceive of anything that could be higher.

For that reason I say, it is like God, because I cannot conceive of anything that is higher than my concept of God; otherwise I wouldn't call it that. And my 'I' is simply to indicate that that God which is created belongs to me and it is my God.

The question where this life comes from is of course that what I am in Reality - and - for lack of a better word - I call it my Magnetic

Center. The central point of my existence. And when I part with Life of my self in the form of a Wish - I simply send it to that what I believ could function - not knowing exactly where I will send it, but I do know that it must be in a certain part of myself where it then could function objectively, and I again define Objectivity as if that what could exist is not part of me any longer but separate from me - still benevolently observing me.

I change the process with my thinking and my feeling by the realization of combining my feeling and my mind into one. This produces in my physical existence an openess to Wish to receive that what I honestly Wish, and then hoping that what has been created will be benevolent enough to stay with me and to observe me and to give me facts about myself as Truth.

The state in which I am now is simply the acceptance of myself as I am in which there is the totality of myself as complete as I can make it on this Earth. It is as if in that case, that what is my personality is dedicated to an Aim much higher than I am on Earth, and I simply identify with that aim. But in order to do this, I have to be non-identified with that what I am on Earth.

I try to make this 'I' function by accepting me as I am in making me - that what I am as if it does not exist as far as subjectivity is concerned, but it does exist as far as Life, because Life is within and it is that what makes my Magnetic Center wish to continue to protect Life.

So the problem then is, I am now open to the possibility of receiving information. This is all I can do because I really do not know how an 'I' functions. I'm not predicting or even telling the Lord to tell me because I do not know. The Lord, I say, will know. But I am still asleep and I'm willing to be Awakened.

My openness is then simply the Wish to receive with all I have at the present time available - to make as much of myself an Entity in

the service of the Lord, because that what is a ~~other~~ higher form of being for me belongs to the level of the Lord where ~~the level~~ he lives - and thinking more and more about it - I know that that is really indicated by the word Infinity.

In this kind of a state, having then the Wish to create and pouring part of my Life - at least making that what I create alive, my Wish has gone over into that what is now created. My thought has gone along with it because it has indicated the direction where it might happen and then I leave it in the hands of the Lord to come and tell - if He will tell 'I' to give me information.

This changes the concept of myself from 'as if' - since I am also not knowing the reality of 'I' by leaving it to a higher form of being who has the ability to create in Reality the substance, or the form, and to understand the Life of my 'I'. This is how the 'as-if' is changed into the Reality, and it becomes dependent on my positive and objective emotional posture towards what is higher.

I try to think about that then afterwards because something can, at a certain Moment, take place in which there is the desire on my own part to forget myself and to lose my life as it is now on Earth, but ~~receive~~ retaining that what is the Wish for a different kind of Life. Or, when I say a different kind, I really mean Life in another kind of a form. And it is this dedication that is first resulting in the creation of what I say an 'as-if' 'I' - which in the openness of ~~my thoughts~~ my Self, wishing to receive, is changed into the Reality of a real 'I' - under the influence of God.

~~For~~ So I'm not telling God. I'm only begging him. I'm begging him to do something for me - like in a prayer. And I tell Him - I will be as much as I know how devoted to the possibility of receiving. I say I am open to receive and at the Moment when I say that, everything that I now wish, and have wished before, has fallen away, but there is still

within me this devotion, and the devotional Wish is that what remains and that carries me at the time when I say everything I lose of my life on Earth in order to find a life in Heaven - or in order to create on Earth a Heavenly State in which my 'I' existing then is actually under the influence of that what I call Heavenly.

I do not know, many times, what actually takes place and I'm afraid, even, to try to think about it or to try to define it. Because it is a process that is between a sleeping state and a state of Awakening. And I know that as soon as I try to describe it that I'm back in my ordinary sleeping state, wishing to describe that what ~~is~~ exists in the reality of Awakening.

One can also say it this way: if I am, as a man, trying to determine what I think the Lord ought to do, I take away that what the Lord is and I substitute my self.

And that therefore, as an experience, when I say, at a certain Moment, something is Aware of me, existing; all I can do is to have at that time a Wish for the continuation of a flash of Awareness in which then there is an acceptance of myself as I am, and I reduce everything that I call subjective of my self to the greatest possible minimum value, losing myself completely, reducing subjectivity as if nothing, and I change over the 'as if' condition into the Reality of that what is a higher form into an 'as if' condition of the lower form.

This is what takes place because I know by results that when it has taken place that something in me recognized, at the time it happened, that what was of existence of a higher level of Being.

Now of course I always will continue to think about that, and I start to describe further how it ought to be in accordance with what my subjective conception will allow. I say I become identified with God. It means I have to be non-identified with that what I am on Earth. I say "I have to be free from subjectivity; that is, I cannot use any form of mental functioning that I'm familiar with.

I say that what then must take place cannot be ~~as~~ a mental quality as I know ~~myself~~ my thought to be and I use the word 'an Awareness.' I say, that what then becomes observant of me must observe me, free from time - because time for me is a unique subjective element, belonging to Earth and when it should not be earthly then it has to be free from time. And the only concept that I can, you might say, experience, in my life on Earth, is a Moment in which there is no dimension whatsoever, either in space or in time.

So with this, thinking about what is involved in the attempt of making ~~reality~~ really a Work Attempt in the Real sense, it simply means that I then afterwards describe what ought to be done, and then, if I'm intellectual enough, I say it is an ABC - as a grammar which I will have to use in order to learn the language of Objectivity.

But also <u>that</u>, I really don't care about. I do care about having a Wish. I care about even imagining that what could exist and function - ~~that~~ but I do care then about losing myself, so that <u>that</u> what I then see of myself is <u>non</u>-existence compared ~~with~~ to that what in reality starts to exist and that is what I meant by the shifting over of the 'as-if.' It also means that that what I've always seen is now upside-down.

And then what I consider that particular process to be, and trying to imagine why it has happened that way, I ascribe it to a certain state of sleep which was induced in me and which, in my dream, did not give me the reality as it actually exists, but an indication of what it might be. And that the state of my sleep compared to the state of Awakening is as if I am topsy-turvy and that what I now consider reality is upside-down compared what is the real Reality. When the process in myself, as a result of the wish, having the energy represented by such Wish ~~by~~ and being set in the right road by means of my mind in the unity of those 2 Centers, my body simply starts to function in its own way as not having either feeling or mind and then I come to the conclusion that all that I can ~~unveil~~ observe is the physical existence of my body, having

Life in it, but no possibility of ever describing it.

So I cannot even tell God what he ought to see or do because I myself don't know. But I wish to become like Him. I wish to find out what it is that prevents me from being God.

I know that God has Life, I know it belongs to a higher level; I know it has freedom from this Earth, I know the understanding, for me, of Infinity is that what exists everywhere and always in time and space and everywhere. And I start in thinking to indicate the direction and then I must stop because I would try to overdo it. I would try even to define my intuition. And my intuition should be kept so completely free from any kind of a word or formulation - because otherwise I do damage to my emotional state. The real condition for Work is to bring the emotional state up to as high a pitch as I can with all the attributes of my physical, feeling, and mental capacity - everything belonging to my subjective life, everything united into one Aim of wishing to sacrifice that for the sake of reaching that what has more permanent value. I consider to die in order to live. But at the Moment when I would die and go into Life, I cannot define my life. All I know - what it is to die.

Again, thinking about that, what is death to me? It means that something exists which is alive and which considers me dead. It is then, as if, that what is the sincerest Wish of my Self takes all my Life out of this personality, wanting to give it into a different form. This, I say, is like real creation. When I want to create something, I will die for it in order to make that alive.

It is the real meaning of love. Because I'm willing to die and that what I have as love can continue. I even say I die, for an ideal in order to make the ideal real. I die for a ~~purpose~~ person in order to have that what I call ~~Life~~ Love and Life within me, giving, sacrificing my self so that someone else can live and perhaps can make better use of it than I can.

I am at the point, when I want to Work, that everything

that I have tried has proved to be of no value and I have no other way out. And the only way is to leave that what I come from and to go with adventure into what I hope is the realm belonging to ~~him~~ His Endlessness.

So, Eddie did not always understand it in the right way because the devotional attitude means, 'I am nothing at all. I dedicate my Life, everything for the purpose of being able to live in Heaven.' At the Moment when I Work, it is really as if that Moment I die to the Earth. I will also know that simply accepting myself as I am on this Earth, that at that time I have no further use for it because there is no further use in even describing it because I accept myself as I am and no words are necessary.

Do you understand ~~that~~ now?

Ibbie: I understand some of it.

MR. NYLAND: That's all right.

You have to speak if you put up your hand.

Ruth Heim: I had an unusual experience one day last weekend. and I'd like to describe it briefly. Just to have your opinion about it. Maybe put a name on it - uh - I'm wondering if ~~how it~~ what manifested was in the direction of what you call 'I' because most of the time when you talk about 'I' I feel I don't have one.

I simply woke up one morning to find that something unusual was operating in my world. I don't know why, but I ~~was stronger~~ would describe it as ~~and~~ a small concentration of energy of a quality different from my functioning ~~was~~ which isn't usually operative ~~obviously~~ in me. It wasn't - it wasn't - it wasn't emotion as I understand that. It was a small concentration of energy which enabled me to have the following experience:

Usually I'm like a balloon, just blown around on the grass, ~~But~~ but that little piece ~~increase~~ of energy functioned as a weight on one end of that balloon and made it kind of stand up and usually my functioning

me ?whipped??? if its ~~because~~ peripheral and intense, but with this I don't know if it was a center of gravity. I could indulge in my usual forms of behavior and not be any the worse for it - as though a wind would come and push the balloon over and then it would snap back into position again. Usually I'm stranded in my ~~periphery~~ ~~peripheral~~ peripheral?. and with this I would always be pulled back to center for some reason. I could be there.

MRS NYLAND: I understand it, Ruthie. I think it is a result of having attempted many times of creating something that would give you more solidity because you probably remember that the purpose when 'I' exists is really to set that what is my Life, in Magnetic Center, free. And that gradually, as a result of making attempts to introduce into oneself something of an Objective kind, that there is a certain sediment that takes place within myself and ~~that~~ it functions in different ways. I gives, of course, ~~xxx~~ weight to myself so that I am not so easily moved out of place. In the second place it gives me something from where I can operate And it has to be more centrally located than the surface.

So it also means that if I have more solidity that that what I am in reality, ~~could cause~~ because of what is more solid or substantial, functions for myself as a force to offset that what I'm usually ~~plagued~~ assailed by - like the wind and a balloon - that then there is no reason why the wind has to be so strong that it throws me off base.

I come back again to this equilibrium which for me is much more essential than that what is the periphery and when I Wake up with this kind of a realization of really having Life in a different place - that is 'as if' - and I have explained that sometimes to illustrate - 'as if' this 'I' has penetrated into the depths of my Self and has come closer and closer to that what I am in Reality. At the Moment when solidity starts to form in a man it is as if that what is Magnetic Center has recognized the ~~Essence of me~~ attempts made in creating 'I' as a guide for

myself; and what the guide has to do is not immediately to indicate the way I should behave ~~in~~ with ordinary life, but it first has to give me the realization of that what 'I am' in reality so that the guide goes first towards one's Inner Life and in Inner Life it meets that what is already as Life in existence but not free. 'I' as an Entity, opens the door to my inner, inner existence, and then, I've said, it is like the Prince waking up the Sleeping Beauty; it is that what takes place in me when I cannot understand what it is that gives me at a certain time, more solidity of purpose so that what I then know - it is more truthful and also it is stronger and there is less and less chance of that any condition from the outside world will dissuade me, because I have an Aim of my own.

In that sense, as a result of Work, it gives an indication of something existing besides that what you are now or always have been in an unconscious state. And it is the waking up of that what is the beginning of Life in one's Inner Life in a different direction than now where it is and stays there and takes care of a little bit of potentiality?

It is on the road to open up more to the possibility of a different form of living and also to hope that then in that kind of a direction will come to a higher level.

As experience, it's very good. As experience, it is extremely useful to have it at the end of a physical sleep, because at that time that what is the body, physiologically speaking, is in a much better state to have a chance to see what is meant by the functioning of three Centers and when one wakes up physically, ~~one~~ and is afraid, that then the three Centers are already separated as a result of the rest and that that what could exist at that time has solidity as is made up of a much more harmonious combination of the three Centers themselves.

I think it is quite right and I'm very happy for you.

Marjorie Corbett: I really don't have a clear way of formulating this but Ruthie's question applied to the question I've been considering and it's finding really nothing in me capable of making decisions, of feeling ~~I feel~~ that my mind is far too small to know how to decide anything ~~with my life~~ for the form of my life, the form of my life on Earth.

Today was like my personality had a Holiday, and I let it be, because inside there was enough solidity not to be taken anywhere by it. But I couldn't stop it really because there wasn't that kind of Wish because of what seemed to be loosening up inside because ~~of what~~ just letting off steam. And I saw how far apart my mind is - how far away my mind is from my feelings and the ~~rest of my~~ depth of my feelings. And that the devotion to something higher pierces through all of that and yet it doesn't help me make decisions and to decide how I should function as a personality....

MR. NYLAND: But when you want to have decisions in ordinary life, I think that your mind is sufficiently capable. I don't think it is necessary for ordinary life as one lives it to be dependent on the advice of the Lord.

When I consider myself wishing to grow up, of course, I have to devote myself to the possibility of a different kind of life and I even want to go away from that what my mind tells me because my mind in the present state as it is, practically undeveloped, is utterly incapable of functioning as my intellectual body would have to function. When it comes to the question of growing from one level to another I always start with the level which is nearest and which of course gives me the more - the best chance of really becoming something different. But the ~~different~~ difference is in the beginning only one's feeling towards

emotion and the development of an emotional state of giving knowledge which at the present time I cannot derive or get at from the standpoint of an ordinary existence of my ~~life.~~ mind.

But that the ultimate Aim of course must be that my mind will change over into a Soul. And as a Soul Body, it will have, totally, an understanding which, of course then, if I want to apply it to conditions of Earth, will give me, as far as the Earth is concerned, much more insight in what I really am.

But I don't tamper at the present time with the idea that I ought to have in my mind already that kind of a knowledge for ordinary life. Ordinary life is still quite ordinary and it is still very much low by the ground and it still contains me as Earth with Earth and it is necessary in this life on earth to be just like an ordinary person and keep my Inner Life, even if I am on Earth for the possibility of developing an emotional state and to make out of my essential Essence the embryo of the existence of my mind as it should be.

If I start to monkey too much with trying to get God to tell me, He won't, because He will tell me, "You have Work to do on Earth. Go ahead and do it, and after you have done it, then you can come and tell me." God says ~~that He will~~ definitely in the Bible. "I give you talents. Where are they? Buried? Or have you used them?" He says, "That's all I've given you for earth. I've given you equipment to live on earth. I've given you a body with which you can walk around. I've given you enough feelings to have the possibility of that what perhaps could grow out into a greater depth. I've also given you a mind which at times can think about ~~Paradise~~ Kohtas. But now, don't think and don't feel right now -you just go ahead and do what you have to do with your physical body because you are still on Earth.'

This is the way the Lord looks at a human being even if he is striving to understand Him. God almost looks at you and says, "How ~~xxxxx~~ silly you are that you think that you already can believe that

already you are God. You still have to go through all the functions of a man and you are just about half way now. So keep on going and work - just ordinary work - use the talents you have.'

For your inner Life - consider it as if when you want to think about all the Laws of the Universe and about that what belongs to ~~dye~~ the intellectual body to try to ~~decode~~ describe what ought to be a Soul - and try to decide it from the standpoint of a higher emotion and maybe ann emotional state already being partly free from the bondage of earth - All of that is involved when Beelzebub comes down to Earth and starts to participate in the ordinary affairs of daily life. That is where it belongs. If I start to think prematurely about that what belongs to God, God will banish me from Paradise. He will not allow me to be there because he'll say, "I gave you a task. Why don't you fulfill the task first? If you don't do it, I have no ~~tmst~~ trust in you, I don't even want to see you because you are not doing what I told you."

There is a Law of this Earth. There is a law that God has given to people on this Earth. It is necessary to understand the value of that law on Earth. It's necessary to understand the value ~~of~~ the body.

Don't monkey with your mind and monkey with your feeling - until you start to understand what is your body -- what is it for? To contain that what can grow out. To become the soil from where your Kesdjanian body and your Soul body can grow and don't think you have it - even if you happen to think a little bit about the possibility of what it would be in Heaven. You are not in Heaven. Your feet are firmly planted on the ground. That's what Gurdjieff says, "Firmly planted on the ground as a dancing teacher." And although, of course, I love to think about the possibilities of the hereafter, and that what I feel could be my life - and that for that of course, I have devotion because I have some kind of a concept of the Lord and it has to give me in ~~my thoughts~~ myself the satisfaction that I say I'm on the right road. But I also have enough

common sense to know I'm not on that - the right road as yet - that I'm ~~xxxxxxxxx~~ too much bound to that what I ought to leave and I know I don't leave it.

Of course I can live on the periphery; of course I can withdraw and I can live inside. I can say, 'Yes, my personality behaves in a certain way, my essentiality is a little different - it's a little closer to God, and of course, at times I even will go to Church. I can sit quietly; I can let my mind and my feelings function a little bit just to make sure that I keep my eyes open so as to know what I have to do. But the main point is, I'm still a man on Earth and not developed as yet. Although there is a fervent wish, I am just ordinary kind of a person, trying to be a good man in the right ~~kind of a~~ sense of the word, trying to develop what I think I ought to ~~become~~ develop.

I've said many times don't use your mind too much that makes you keep on thinking about all kind of things which is not as yet your business to think about. It does not belong as yet. Don't become an angel prematurely, because you will be ~~xxxx~~ spoiled for the task on earth. The task on Earth is such a simple one - to realize that one exists. Without any ~~mention~~ fringes - or all kind of descriptions, notions of how it ought to be, this way and that. One can be free from all of that. But, one can never be free from the existence of a ~~the~~ body. And the body has - whatever requirements there may be -- one has to pay attention to it. Never sacrifice, but place it where it belongs and then that what is the feeling can become an emotional state and that what belongs to God as your Soul can actually leave this Earth and then be united with His Endlessness . Too much ~~talk~~ thought and too much feeling prevent you from remaining simple. All the different things that you ought to do on Earth - do them. Don't postpone them. Don't keep on thinking about them. And don't say, "I cannot do it," because I never - I've said that before - will take any 'no.' I must because I am here. The fact that I am here means I have to. I would be born

somewhere else if I had to ~~leave~~ use my so-called higher brain. It doesn't exist. I have to build it and it has to become useful and it has to adapt itself, even, as long as I'm on Earth,;the first growing pains of one's Soul is Work on myself. That is the necessity of the creation of 'I' because that becomes the solution - that is the key. Not my thoughts - the key is my Awareness. The key of Awareness enables me to use my talents of the Earth - on Earth - through my body - directed as well as I can by means of my feeling ~~and~~ or whatever I happen to think about . And any time that I keep on so-called 'contemplating' all the different things that can happen to me and what I want to think about - because it is lovely to think about - I postpone my duty.

I say it as strong as that because there is no question about it in my mind and what has to be done. I may not like it and I may wish to postpone it and I may have all kind of reasons why I ~~will~~ don't do it and that every once in a while I want a little thought to season my food and then the thought is a little bit of esoteric knowledge that I realize and it gives me an emotional state because I can see ~~that~~ what is really the aim of that kind of Work - if I only Work. But I will not get there by the continuation of - in the first place saying "I cannot because my nature is this way"; and in the second place, not to Work when I must Work.

Questions are all right. Questions you have to ask in order to have clarity what to do. The emphasis is always on the doing. The emphasis is on the reduction of that what is the complication of your mind and your feeling to practically nothing. The question is always to reduce your physical Center in relaxation. Sometimes in giving it sensing so that it has something to stand on its own feet with. That's the condition for man to start to Work on himself because that is his instrument with which he has to Work and he cannot afford too

much commotion going on in the form of his mind or his feelings. He has to have a body that functions correctly and as low a level at times because then there is not too much energy that has to be used for it. Every time I think, every time I want to feel, every time I postpone activity in the sense we mean it - of Work on myself - I simply use - sometimes - the name of God for something that doesn't deserve that name of God at all.

There is energy to be used for ordinary life. It's not the energy of the thought, of the hereafter, or Infinity. That's Holy Energy that can only be used for the purpose of Work, but for my ordinary life I have enough in my mind to know ~~so it~~ will know what to do. There is no mistake. I know what has to be done. Let me do it and reduce whatever it is that is represented by ~~the~~ the energy I do have to the level of my capacity, ~~so~~ that I will not try it in conditions in which I'm completely bound up or emotionally involved or feeling sorry or whatever it is that produces a state in myself. Let it go. Those are Zilnotrago states. Forget about them for the time, but be awake at a certain Moment when you know you can - so you are alert. When the bridegroom comes with the light that you are not asleep.

And then one Works, day after day, time after time, whenever an opportunity is there. Instead of sitting, instead of doing a little ~~sitting~~ ~~fitting~~ → fiddling around. I am honest with myself when I work. I make an attempt regardlessof whatever it is that I suffer because if I consider that kind of a suffering I'm back again in my ordinary unconscious state because I define certain things as an experience of myself and from an objective standpoint there is nothing that really recognizes that kind of a suffering. My body suffers a little bit and the functioning of my mind and my feelings ~~what I cannot always understand~~ because they cannot always understand things and of course I don't know how to go around it and my rationalization program is not sufficient to give me insight. I have to come down ~~really~~ to brass tacks. My feet right there. My Soul is on the

ground. That's where it is. Gurdjieff, when he would say that, he would point with his finger - my English sole (Soul) And he meant Work. Obviously. Work and no nonsense and no philosophizing. But to sit down and to become honest. And to let everything that is evil drain out of you. To realize that you are with a body sitting in a chair - or standing - ready to move. That you wish in your state of emotion that what gives you this strength to be able, as I say, to fight. Not to lose energy in idle thoughts, and that all you have to know with your mind is to be able to direct the telescope of the Earth. That's what an observer does.

I say it so often and you probably cannot hear it enough, because the damnable thing is that we are asleep and unconscious and we really don't want to Wake Up because it's the easiest thing to stay asleep because when I can open my eyes and I see the horror of the situation in which I am, then I really will suffer because what I experience now on Earth is a little bit. But when I want to leave earth, I suffer because of this bondage, and I don't dare to cut that what binds me because I don't believe enough in the possibility. If I believe, I can stand next to the Lord on the water and I can stand there, but as soon as my belief dies, I sink.

I hope you will have a good day tomorrow, a good evening now. The simplicity and the sanctity of Work should be there with you. This is like a blessing but I hope you won't forget that really - I said some time ago - that you can be honest. Even for once to realize what is needed and not to go around it, talking to yourself.

Good night.

End of Tape.

Transcribed: Ibbie Kenna

Rough Type: Helen Ramsey 6/28. Linda E

Proof: Faye Nyland